WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

VOL. XI.

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GARDINER, MAINE, FRIDAY, NOVEMBER 18, 1831.

NEW SERIES, VOL. V.-NO. 46.

PUBLISHED EVERY FRIDAY BY SHELDON & DICKMAN. WILLIAM A. DREW .- Editor

[From the Evangelical Magazine.] A SERMON,

BY D. SKINNER. THE BRAMBLE.

Text. "Then said all the trees unto the bram-le, come thou and reign over us. And the bram-le said unto the trees, if in truth ye anoist me king ver you, then come and putyour trust in my shad-or; and if not, let fire come out of the bramble and desour the cedure of tebanon." Judges ix.

re frequently conveyed to the mind as g of the hearer. The imagery employin parables, and the field thereby openfor the imagination to play, and the pasas to operate, will frequently prove efficious in opening an avenue to the heart. ion, when no other mode of address ald succeed. And of all modes of reike, it is for one so pungent, the most dest and inoffensive. This may account tual to both tyrant and subject. the circumstance that our Saviour so quently employed parables, both for iniction, admonition and reproof.

Among the parables in the Old Testaent, which in number are far less than ose in the New, the one of which our hosen and as aptly applied as any that re left on record. It was spoken by Joam, the only surviving son of Gideon, therwise called Jerubbaal,) to the men Shechem, as a pointed reproof to them choosing Abimelech as their king to e over them, who had waded through as of blood, usurped the supreme authorthat belonged not to him, and ruled in with a tyrant's rod; besides pointing the dreadful wickedness and cruelty of t usurper's reign.

In the history which the context fur-

ies, we learn that Gideon had rendered mal services to the children of Israel, iquillity, safety and peace to the nation. gratitude for his great services "the n of Israel said unto Gideon, rule thou er us, both thou and thy son, and thy n's son also; for thou hast delivered us m the hand Midian. And Gideon said all my son rule over you: the Lord shall ed over them by his counsel and advice the time of his death, which happened on, according to all the goodness ich he had showed unto Israel. And melech, the son of Jerubbaal, went to chem unto his mother's brethren, and muned with them, and with all the. nily of the house of his mother's father. ing, speak, I pray you, in the ears of the men of Shechem, whether it is betfor you, either that all the sons of Jeethren spike of him, in the ears of all men of Shechem, all these words: and eir hearts inclined to follow Abimelech; they said, he is our brother. And they we him three score and ten pieces of silout of the house of Baal-berith; whereth Abimelech hired vain and light perons, which followed him. And he went nto his father's house at Ophrath, and ew his brethren the sons of Jerubbaa, eing three score and ten persons, upon stone: notwithstanding, yet Jotham youngest sen, was left: for he hid him-

And all the men of Shechem gathed together, and all the house of Millo, nd went and made Abimelech king. And hen they told it to Jotham, he went and ood in the top of mount Gerizim, and liftup his voice and cried, and said unto em, hearken unto me, ye men of Shechthat God may hearken unto you:trees went forth to anoint a king over m: and they said unto the olive-tree, eign thou over us. But the olive tree uato them, should I leave my fatness, rewith by me they honor God and man, nd go to be promoted over the trees?ad the trees said unto the fig-tree, come iou and reign over us. But the fig-tree aid unto them, should I forsake my sweetess and my good fruit and go to be prooted over the trees? Then said the trees ato the vine, come thou and reign over And the vine said unto them, should eave my wine which cheereth God and an, and go to be promoted over the

Next follows the call to the bramble, nd the acceptance of the call, and the eatening and spiteful reply of the brame to the trees, its future subjects, as parated in the language of the text. By the rees is meant the Shechemites and Isralites who had foolishly chosen an usurper, nurderer, and tyrant for their king: and y the bramble, Abimelech himself is int; and not inaptly represented by that ublesome and noxious shrub.

and sincerely, in that ye have made Abimelech king, and if ye have dealt well with aginary one,) they must endure the tem-Jerubbaal and his house, and have done por ary goadings of the bramble, beneath

unto him according to the deserving of his hands-then rejpice ye in Abimelech, and fire come out from Abimelech, and devour the men of Shechem and the house of Millo; and let fire come out from the men of

devour Abimelech."

The bramble is a fit emblem by which Instruction, exhortation and admonition, to represent tyranny, cruelty and oppression; as it is certain to be the unhappy learly, and much more impressively and lot of all who attempt to repose in its shade, stingly, by parables than by simple nar-to be severely pricked with its sharp points, and gouded by its thorns. And the maleand goused by its thorns. And the maleloss wholesome advice of the speaker,
and appeals to the reason and understandloss of the reason and understandloss of the speaker,
and goused by its thorns. And the malediction pronounced by Jotham in this pardiction pronounced by Jo Abimelech, was fully realized or executed, salage as degrading as that of the veriest as the subsequent history of them clearly evinces. This should be a solemn admonition to all trees, or people represented for it is mental. While the subjects feel, by the trees in a parable, never to put their most keenly feel, the goadings of the thorns and bedews the green turf with her tears, honest man's the noblest work of God;" veting the attention and stimulating to trust in a bramble, an usurper, or a tyrant; and realize the misery of their condition, and to all tyrants and usurpers, to beware they dare not make one effort to rid themhow they exercise cruelty and oppression; for the dangers and torments will be mu- dare not even cherish the secret wish,

instructions and admonitions to us, even ble! Miserable as their condition is, they in the present age. Wherever we find a are beguiled into the belief that it is for ter, the brother, the sister, the friendman or a set of men, a principle or system them the only safe condition. And the of principles, calculated to oppress, tyrannize over, to torment those who are subject xt forms a part appears to be as happily to their power; there we behold an Abimelech, a bramble under which it is dangerous to seek for shelter or repose.

My friends, there is, if I mistake not, an usurper, an Abimelech that reigns in hug the bramble still more closely on acour land-a bramble of luxuriant growth, that has taken deep root in our soil, under which thousands are groaning, being pierced by its thorns and oppressed by its cru- is one sharper, and longer, and more dread- the human family: for they cannot be cerelty. It overawes the timid, oppresses ful than all the rest, that is placed over tain that they are of the number of the the weak, tears open the wounds of the and above them all, which overaws and elect, if salvation be of partial electing afflicted, and is a source of incalculable terrifies the subject into willing submission grace; nor that their works will be suffimisery to all beneath its shadow. It is a to all the inconveniences and sufferings cient to entitle them to heaven, it salvabramble that it will require years to uproot from the lesser thorns, for the sake of tion be of works: therefore, they are in and eradicate, though the work is begun avoiding the torments of that one. and will succeed in the end as certainly as subduing their enemies, and restoring the bramble mentioned in Jotham's parable was uprooted and destroyed.

This bramble of usurpation always employs men to execute its cruel decreesthe same cruel spirit with itself, and who, tal, from almost angels to real fiends:the hand Midian. And Gideon said hence, will be obsequenced its mandates and they conceive how that act, combined in the conceive how the conceive how the conceive how the combined in the conceive how the combined in the conceive how the conceiv over you." He however judged or house of Baal-berith" will not hire them, their and our posterity to the end of time, too high, or the description I have given, why it is an easy matter to wrest more, so as not only to make all totally depraved, too glowing. You must admit that these even many thousand pieces of silver, from incapable of thinking a good thought or are no imaginary evils, of which I speak 'a good old age." After his death, the the hands and pockets of the subjects of doing a good act, but also justly expose the -and which all ought to deprecate-that dren of Israel remembered not the the bramble. And generally, if not the whole human race "to all the miseries of the system alluded to, is a most fatal od their God — neither showed they kind-lives, at least the happiness of as many in-ss unto the house of Jerubbaal, namely, dividuals is destroyed as there are pieces forever." It is not possible for them to hands are stained with the blood of innousurpation.

what name it is called? I answer, it is can be Three, and Three but One; or cere and hearty believers in the dreadful called, that is, by all its subjects, all who seek to it for shade or shelter, "Ortho-three distinct persons, each of which is Their bondage is of the most cruel and that it possesses of injuring them? bhaal, which are three score and ten doxy;" but by all others it is considered, really, truly, eternally and perfect God: or oppressive kind, because men'al—it allows fact is, they are the very ones that are doxy; but by all others it is considered, really, truly, eternally and perfect God: or oppressive kind, because men'al—it allows later is, they are the very ones that are one oppressive kind, because men'al—it allows later is, they are the very ones that are oppressive kind, because men'al—it allows later is, they are the very operation of the summer of this title and of the authority it assumes; and of course are operations of the authority it assumes; and of course in the infinite sufferings of immaculate innoting the considered, in the care of all they are the very ones that are oppressive kind, because men'al—it allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that are in the summer allows later is, they are the very ones that obedience.

Do you ask for the evidence of these things? the proof that such are the characteristics of Orthodoxy? Then look to the transferred to the innocent, and his innounjust usurpation and cruel tyranny of what was called "Orthodoxy" in the days or them better; while at the same time the of papal power and to the milions of mar- person who endures this infinite amount of tyred victims that have fallen beneath that misery to satisfy the demands of offended the bramble, and countenance the usurpansurper and its bloody minions, the familiars of the Inquisition. Look too, when fended Majesty who demands and receives of a very different stamp from those above this bramble, called Octhodoxy, had assum- the satisfaction! These are, indeed, things described. They excite not so much our ed a new and different dress by the skilful hand of Calvin, and see the innocent Servetus roasting, and thousands, both of the uneasiness and trouble to the votaries bramble, but with the utmost disgust and Papists and Protestants, bleeding together, beneath its bloody sceptre. Orthodoxy, called, can at any time change, and has often changed its dress (as the bramble puts off its leaves in winter and on in summer) to suit the times, and the better to succeed in grasping power and hurling 'firebrands, arrows and death' at its unsuspecting victim, while the cedars of Lebanon (that change not their dress from summer to winter) are consumed by the fire that comes out of the bramble.*

But, my friends, it is not more the martyrdoms that have occurred, or that may occur under the reign of the bramble, that we deprecate, than the inevitable misery and cruel bondage endured by all its subjects-for whether obedient or disobedient, whether actually and literally martyred, or sought to be protected, under the shadow of the bramble, all who approach it are sure to be tormented with its thorns. The probability is, that the more numerous class of sufferers from the bramble in this country, are those who consider themselves the favorites of this usurper, and believe they are protected beneath its shadow; and notwithstanding they feel the torment-giving power of its thorns, they secretly apply to themselves the language of the fox in the fable: "These briars, though

*See the Orthodoxy, the clergy and sovereigns of England, during the reigns of Edward the VIIL Mary and Elizabeth

Now, therefore, if ye have done truly supposing, that, to avoid a greater and the thorns. oarer evil, (though in fact it is but an im-

which they seek for rest but find none. There are two distinct and very different let him also rejoice in you: but if not, let classes of subjects who submit to the tyrannical reign of the bramble; and towards which two classes we feel very different emotions: towards the one, we feel the Shechem and from the house of Millo, and most unmingled piety and deep commiseration; towards the other, contempt and

1. The first class to which we allude embraces all those who sincerely and heartily believe in the legitimacy of the bramble's reign and the truth of the docslave that ever trembled beneath a tyrant's rod. It is the very worst kind of bondage: selves of the tyrant's power. - No, they much less openly express such a wish, to This parable is not without its salutary be delivered from the reign of the bramye anoint me king over you, then come and put your trust under my shadow; and count of his threatening of fire. They know that the bramble has many sharp and distressing thorns about it: but there To illustrate:--The believers in mod-

ern Orthodoxy cannot easily conceive how the eating of an apple by ou first parents could totally change their whole natures "in all the faculties of soil and body" men too, in general, who are imbued with and transform them from immortal to morscore and ten pieces of silver from the bly affect us at this time, as well as all and you will no longer say the coloring is of silver employed in hiring the dreadful see how a God of impartial justice and in- cence, in whose path are found destrucbusiness done; as in the case of Abime- finite benevolence could, by an eternal tion and misery, and under whose tyranlech's slaughter of the "three score and decree, elect some to everlasting life, nical reign, the way of peace is not known ten persons" who stood in the way of his without any foresight of faith or good I know of no class of bondmen or slaves works, and pass by the rest, forcordaining on earth more entitled to our heart felt pi-Do you ask what this bramble is? or by them to everlasting death:-or how One ty and deep commisseration, than the sinty due to their crimes, their guilt being such bondage every philanthropic free they will thus effectually put it out of the transferred to the innocent, and his inno-born and enlightened mind must pray, power of the bramble to injure them. Let cence to them, without making him worse "Good Lord deliver us." and insulted majesty, is HIMSELF that of- tion of this modern Abimelech, who are hard to be understood, knotty points, or pity as our contempt; and we cannot look thorns in the bramble, that give not a lit- upon the part they act in the drama of the of Orthodoxy. But they must submit to abhorrence. I mean those who confess that bear these thorns, and admit these dogmas the bramble is an usurper, a tyrant of illehowever repugnant to their better judg- gitimate birth and reign-who when out of ment and feelings. An implicit faith is sight and hearing of the familiars and spies required. It will not do to doubt the le- of the bramble, not only declare that they gitimacy or justice of the bramble's reign, have no respect for this usurper, but that nor to call in question one of its dogmas- they detest both its tyranny and all its peleast of all will it answer to exercise the culiar characteristics-that its principles the long, sharp, and dreadful thorn of END- countenance by attending on its ministra- know it to be an usurper, or felt the keenrest of the thorns by which they are con-tinually goaded. The unhappy creatures are made to believe that if they dare to shadow of the bramble far enough to hear reign illegitimate and cruel, as you do ;" doctrines inculcated different from those they have been taught, and which, are denominated by the bramble, Heterodox; the long sharp thern will inevitably be thrust through their heart, and their life's blood flow as the forfeit of their presumption .-

ries of modern Orthodoxy-their obsequi- tyranny exhibited by the bramble. the husband, the wife, the son, the daughwhenever any of these dear kindred are words of the text tingle in their ears when taken away by death, does not the fear they hear the bramble saying, "if in truth that they have gone to hell, i. e. if they were not believers in Orthodoxy, harrow up the soul of every believer in that sysif not, let fire come out of the brimble and tem with unspeakable anguish? So like-destroy the cedars of Lebanon." And they wise, in respect to themselves; it is impossible they should have a well grounded hope of their own salvation from the torments of an endless hell, so long as they believe this will be the doom of a part of perpetual fear of the thorn of endless misery, on their own account, as well as that of their friends. Above all, look at the almost numberless cases of confirmed melancholy, despair and insanity for life, together with the almost daily occurrence of suicide and murder, the legitimate results of the horrid dogma of endless dam-nation, which tell of the reign of the

2. But there is another class of subopposition to its tyranizing sway, will say, "O we do not respect the bramble nor believe in the doctrines of modern orthodoxy, question any of these dogmas, or espec- any more than you do-we as fully believe ially if they dare to go out from under the this Abimelech is an usurper, and the assemblages at the court of the bramble, week after week, and year after year, and pay out large sums of money to continue saying, "I am your bone and your flesh, nious countenance and respectful air, him, or " put their trust in his shadow." Thus they are made to hug the bramble whenever they are in the presence of Abimstill more closely, netwithstanding all its elech's courtiers. But no sooner are they admonition to all people-especially

After putting forth the parable, Jotham they tear my skin and wound my flesh a ugly features; and yet the more closely out of court and out of hearing of its family goes on to make the application, thus:— little, yet they keep off the dogs:" thus they hug, the more they are goaded by lars, than they are ready to burst with what they call a righteous indignation at the Do you doubt, my friends, the truth of insults offered to reason and common sense, this description? Then look to the vota- and the glaring absurdities and spiritual ousness to its mandates, their implicit faith not unfrequently we find in this class those in its dogmas, dogmas too, which they ac- who profess in private that they are not onknowledge stand opposed to human rea- ly opposed to the tyrannous usurpation of son and the natural benevolence of their the bramble, but are firm republicans in own hearts-their fearfulness of examin- principle, and believe that as " all men are ing subjects for themselves, or reading or born free and equal, so all will finally share hearing any thing different from what their the riches of heavenly grace, and be made leaders have taught them to bolieve—the everlastingly free and equal, through Christ trembling anxiety with which they look Jesus, in the eternal world. Now, for this upon all others who dare take this liberty class of subjects of the bramble, we can and who do not acknowledge the bramble feel no respect nor no sympathy. They are to be clothed with divine authority. Look in fact entitled to none-they forfeit all too, at their long, sad and gloomy counter claims to the respect both of the friends in, and that there is no rest to those that the sympathy or regard of either. They worship the bramble. Follow the fond would, like Esau, sell their birthright for a mother to the grave of her departed child, mess of pottage, or like Judas, betray and as she bends in bitter anguish over it, Christ for thirty pieces of silver. "An which covers the form that she loved; and and these time serving hypocrites are not you will see that the bitterest of her grief entitled to one-half the respect that an arises from the fear that her child is for- honest worshipper of the bramble is. And ever excluded from the paradise of hea-we care not how much they are goaded and ven and gone to the regions of hopeless tormented by its thorns. We even hope and interminable wo. So with the father, they will continue to be tormented with it day and night, and with still greater severity, till they are taught by their sufferings to act more consistently with the principles which they now privately profess.

I know, indeed, that many of this class seek to excuse themselves, and quiet their consciences for the inconsistent part they act, by saying, that they are so situated in life, and surrounded by those in the interest of the bramble, that they dare not openly avow any opposition to its reign, or offend any of its sincere worshippers by speaking lightly of its principles—that although they have no fears of the eternal fires with which the bramble threatens them, yet they fear the present fires of reproach and persecution that the bramble would send out to devour them; so they feel obliged to maintain an external respect for its authority. So then, Esau might have plead present hungar, in excuse for selling his birthright; Judas might have plead present fear of the Jew-ish priests, elders, Scribes, and Pharisees, in excuse for his perfidy; and Benedict Arnold, and the tories in the time of our revolutionary war, might have plead present fear of the British authority, as an exthe erican colonies ! Had all our forefapusillanimity, where now whom and oracful the freedom, the independence and glory of our country? The fact is, this is no excuse for acting against honest and noble principle; and it is as necessary and as honorable to make present and personal sacrifices to overthrow spiritual tyranny and gain mental independence and spiritual freedom, as political.

But what is the object and ground of fear with these external, hypocritical wor-shippers of the bramble? Is it not one that they themselevs can command and control at pleasure? And do they not themselves give to the bramble the very power cence, to honor a violated law, while mil- the chains of spiritual despotism even on respect, their presence, their countenance, lions of guilty souls escape the just penal- the very affections of the heart ! and from and their support from the usurper, and them come out openly and boldly against this spiritual tyrant, and in defence of relijects who submit to the tyranising reign of the bramble, and countenance the usurpation of this modern Abimelech, who are be stript of its power, excepting over a small number of its deluded votaries, and would be as harmless as a toothless spaniel-it might growl but it could not bite; or as innoxious as the serpant after its fang was extracted-though it might hiss, it could

While therefore the Olive, the Fig-tree, and the Vine, (or that system which exhibits the riches of impartial grace, the sweetness of immortal love, and the joys of everlasting salvation,) are free for all to partake of their fruits, and at the same time refuse to exreasoning powers of the mind, to investi- are most odious and abhorrent, and its doc- ercise any tyranical power over those who gate and compare these dogmas with oth- trines absurd and pernicious; and who, sit beneath their shade, it is singular that ers; for "reason is a carnal and dangerous nevertheless, constantly support its governany can be found to sit under the shade guide:" While, to secure non-resistance, ment and help to maintain its authority and of the bramble, and especially any of implicit faith, and uncomplaining servitude sway in society, and publicly give it their those who have discovered its tyransy, LESS MISERY is brandished, in flaming vention, and regularly seating themselves uness of its thorns, or the furiousness of its geance, over their heads! This, the most der its shadow on each returning Sabbath! flames. For its power to harm, as before dreadful of all the thorns of the bramble, These people, while in private conversation shown, is derived wholly from those who is the one principally employed to keep its with a liberal Christian, who has wholly absubjects obedient to the reign of the bram- jured all allegiance to the bramble and its timent is expressed by Jeremiah, "The ble, without complaining of any of the principles, and openly avowed his honest prophets prophecy falsely, the priests bear rule by their means ; and my people love to have it so." The people are the ones that allow it to be so-they have the power of preventing it, if they will-Abimelech the tyrant represented by the bramble in the parable, never could have usurped the and yet these same people will attend the throne, nor tyranised over the nation, had not the people, (for whom he feigned much lore, and hypocritically called "brethren," it in power, and put on the most sanctimo- consulted to make him their king and serve

This consideration should be a solema

whose eyes are open to see the wickedness and cruelty which the bramble has practised, and still does practice, and who know it to be an usurper-to be on their guard against the tyrant, and never to aid or assist, in any way, directly or indirectly, to give permanence to its reign, or point to its thorns, or add fuel to its fires. When we look around us, even now, and see the wide spreading fires that the bramble is kindling and sending out in all directions-fires which consume all the social affections and virtues, and wither in their desolating career the fairest flowers of innocence, and lay waste the fondest hopes and brightest blossoms of happiness, driving hundreds to distraction and suicide, and wringing the hearts of thousands with unspeakable anguish-how is it possible any philanthropist can feel indifferent or remain inactive? It is time to awake from our lethargy, put on the armor of light, and "and taking the sword of the spirit which is the word of God," step forward in defence of the liberty of the gospel " wherewith Christ has made us free, and endeavor to disabuse our fellow men from the impositions of this modern Abimelech, the cruelties of the bramble, and the vengeance of its flames. Let us as far as possible, cut off all access of Abimelech to the "pieces of silver, in the house of Baal-berith," wherewith he may hire "vain and wicked persons" to commit such depredations on the unwary and defenceless - cease to water and cherish the bramble in our gardens-and pay more attention to the cultivation of the Olive, the Vine, and the Fig. Then, and not till then, will the people be free from the cruel domination of this modern tyrant; and worship the Father of the spirits of all flesh in spirit and in truth, sitting under their own vine and fig-tree, having none to molest or make

Should any one be disposed to say, the speaker has made an invidious and ungenerous application of this parable, and used undue severity in his exposition of modern Orthodoxy, my reply is, that existing facts show the application proper, and also justify any apparent severity that I have used : For it should be kept in mind, that I have not represented a man nor set of men, by the bramble, but a system, or set of principles; and this system does, and always has, most evidently borne all the marks and characteristics, and exercised all the tyranny of the bramble. And while I honestly view the doctrines and principles of modern Orthodoxy, so called, as absurd, unscriptural, odious, pernicious and tyrannical, I blame not the honest believers of it for zealously supporting and obsequiously yielding to its authority. But it is, at the same time, my solemn duty to do what I can to undeceive them. and deliver them from so painful and degrading a vassalage. I must sincerely pity hem, and desire their emancipation from spiritual tyranny and mental bondage. And t is alike my duty openly and pointedly to rebuke the pusillanimity, not to say hypog-signor shoped in the same high man I'do, still countenance and support this system of imposture and tyranny, thereby helping to rivet the chains of spiritual despotism on the minds of the rising generation. I wish people to be free, and to act as if they were free, in this land of liberty. But afas ! how many there are who now groan under the tyranny of the bramble, and still hug it the more closely, in despite of its crael thorns, for fear, if they leave its shadow, it will send forth its vengeful fire to devour them! And how many there are, who are so much the slaves of habit and the servile bondmen of fashion, as to pay their court to the bramble, knowing it to be such, and subject their children to worse than Egyptian bondage, because they have not the mental courage and independence, to avow hostility to its reign or deviate from the path of the multitude! Brethren, " awake to righteousness, and

nin not. Be not deceived : evil communications corrupt good manners." Follow not the multitude to do evil; neither be like some others who "fear God and worship idols." Quit yourselves like men, like faithful soldiers of Jesus Christ. Be firm and faithful in defence of civil and religious freedom; and the Lord give you wisdom and strength to resist every encroachment of spiritual tyranny; deliver us all from mental bondage; and, over and above all "may the good Lord deliver us" and the world from the reign of the BRAM-BI.E. So mole il be.

THE INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, NOVEMBER 18.

BEAUTIES OF THE BIBLE.

The beauties of the Bible in relation to the sublimi ty and elegance of its composition, upon which so much has been said, are of a peculiar kind, not likely to be readily perceived by the common reader who approach es the sacred writings-particularly the Old Testament-with a standard formed in modern times. It should be recollected that the Old Testament was written in Hebrew. This was the native language of an infant world, and bears all the marks of the poverty and simplicity of a primitive age. It is too, strange as the statement may seem, the pure language of poe try. As such it seems to have been wisely designed by the Creator of man as a kind of passage between sen soulity and thinking-a language which, whilst it obliged a primitive race to feel, also compelled them to rea son. Mae, as he exists in a state of nature, is cerentially material. His attention is arrested by visible forms, and the most of his life is but a struggle for mere animal existence. It is a great undertaking to lead a mayage from the material to the intellectual world; to make him pass the line which divides action from thought. Poetry is the language of nature. It apneeds to and arouses the feelings. It gives sweetness e, the flowers and sublimity to the wonders of nature.

and, putting it upon its own resources, teaches it to hink and reason for itself.

The Hebrew language, like man in his original state, is essentially material. It has very few abstract terms, no tenses, few adjectives, no particles. It has but few intellectual expressions, and even these are material in their origin. We look in vais into a Hebrow Lexicon for any word that expresses the niesst shades of thought. Le Clerc affirms that it was impossible for the Pharisees to believe in the fate of the Stoics, because they had no word in their language which could express that doctrine.

Now one of the greatest beauties in the composition of the Hebrew Scriptures consists in the success with which the writers surmount all these difficulties, expressing, in a language remarkably poor and simple, the most sublime and renovating thoughts. They had no models before them. They were obliged to provide not only the song, but the lyre and its strings. With to words to express the omnipresence, omniscience or omnipotence of Jehovah, their poets described, through the niclody of song, the awful attributes of God and the solumn truths of religion. One of the chief excellencies of poetry consists in the skill of the author to surmount difficulties. In this respect, the poetry of the Old Testament certainly surpasses that of the Greeks, and of course, also, of our own,-for our language is formed on the basis of this tongue. The Old l'estament scriptures come to us stripped of much of their original richness, vigor and sublimity. To translate their literally would be only to throw darkness upon the most beautiful passages. Yet, as we now have them, we recognize some elements of orientalism; we discover something singularly idiomatic; we behold much peculiarly beautiful. Let any one examine the books of Job, Psalms, the Canticles, Isaiah, Ezekiel, Habakuk, and other books of sacred poetry, and though in the language in which they were written the structure of their sentences must necessarily be the nost simple, having neither rhyme nor measure,—and he will frequently be astonished and charmed at the poetic elegance in which they are indited. Their mightiest conceptions, it is true, are necessarily approached by circumlocation, but the skill and power with which the authors arrive at the ideas they intend to impress cannot fail to engage the highest admiration of every intelligent reader.

RELIGIOUS NEWS ROOM. While it is painful to witness the operations of that bigoted and exclusive spirit, which under deceptive pretences would accomplish its purpose at the expense of those whose rights and privileges it would destroy it is at the same time a matter for felicitation that the public sentiment in seneral is decidedly against it, and that it seldom fails to punish the authors of it according to the full measure of even handed justice. We are led to this remark by noticing of late, in the Providence papers, and account of an attempt by certain orthodox clergymen of that place, under the profession of liberality, to obtain subscriptions from liberal christians to establish an exclusive and sectarian news room It appears that a short time since, a notice appeared in several public prints, recommending the establishment of a religious reading room, where papers of all kinds devoted to religion and religious intelligence might be seen, and suggesting a time and place for all to meet who felt interested in the subject. At the time designated, about all the clergy of Providence, including Dr Edes and Mr. Farley, Unitarians, and Mr. Pickering, Universalist, attended. These gentlemen were induced to to be truly liberal. They had been together, however, but a short time before the cloven foot of orthodoxy showed itself in the form of a Resolution, offered by a Calvinistic preacher, the effect of which, if it passed, would be to shut out from the reading room all Unitarian and Universalist papers. This produced a warm controversy, in which Messrs. Edes, Farley and Pickering participated. There was an ambiguity in the Resolution which these gentlemen wished to have explained. After being driven to the wall, and it being no longer possible for them to carry on the deception, the orthodox distinctly avowed it as the design of the Association to exclude all "infidel papers-viz: Unitarian, Universalist and Atheists." This avowal drew from Mr. Farley an amendment to the proposed resulution, the effect of which would be to oblige the orthodox to abide the promises held out in the first invitation, and to admit papers of all christian denominations. After much pretty warm debate, the rote on Mr. Farley's amendment was taken and prevailed 25 to 17. Thus thwarted in their deceptive designs, the orthodox cleared out and the meeting broke up without any thing being done. We rejoice to see the wise thus taken in their own craftiness-to witness such unfair and dishonest attemps so promptly put down.

U. S. CONVENTION.

It will be perceived by a Resolution of the Penobscot Conference, in this week's paper, that that body disapproves of the proposition of the General Conven tion of the N. E. States and others, to organize a Convention of the United States. We presume the object tion with the brethren in that Conference is on accounof the principle upon which the Convention is propor ed to be formed, viz. That it shall exercise jurisdiction over the several State Conventions. We believe this objection is very general in Maine. There is, amongst us, a growing attachment to the principles of Congregationalism, or independent ecclesiastical government. If the U. S. Convention could be formed on purely as sociational principles, leaving all ecclesiastical jurisdiction with the several State Conventions, we should think very well of the new organization. But to every thing like jurisdiction from such a body, either in form or in fact, we should strongly object. It is a good and pleasant thing for brethren in different parts of the Union to meet, strengthen the bonds of friendship, and consult on measures for the general good. This might be done without the exercise of ecclesiastical power. Let the doings of each Convention be final within itself. Let the U. S. Convention meet alternately in different States. The brethren then could form a more extensive acquaintance with each other, worship together and return encouraged and benefitted by the interview. These are our views of the subject; we shall cheerfully listen to the sentiments of others.

CURIOUS ENOUGH.

Who would believe it? It is announced in the papers that the American Sunday School Union, of which Dr. Ely is the mouth piece, and who avowed it, as the intention of the Association, to obtain the control of the civil government "in ten or at farthest twenty years," has offered a premium of \$100 in addition to suitable compensation, for an original work showing the evils an union of Church and State! It cannot be that the Union intend to publish and eircelate such a work.

In this way it commands the first attention of the mind; We conjecture that, if they want it at all, it is for the purpose of confuting or evading the facts. The idea, nawever, held out, is that they wish to circulate such a work. This must be for the purpose of throwing dust in people's eyes. It forcibly reminds us of a person who had stolen goods forcing his way through the erowd, as if in eager pursuit of some body, crying streniously "stop thief! stop thief!" In this way he escaped suspicion himself, and made off with his booty, greatly elated at the success of his stratagem.

MORE VICTIMS.

We learn from the Religious Inquirer that on Friday the 4th inst. a young femule of interesting appearance was brought to the insane Retreat in Hartford, from Stonington, Con. From her language and conduct there is no room to doubt but that she adds another to the melancholy list of lunaties from the effects of religious fanaticism. Much of her conversation related to the suppored awful realities of an endless hell!

A young gentleman by the name of Otis Bates, of Ellisburg, N.Y. a graduate of Hamilton College, put a period to his existence on the 15th Oct. by hanging himself in his father's barn. "He was a young man of an amiable disposition, promising talents and excellent morals—the pride of the circle in which he moved, and the hopes of his fond and doating parents. He attended a revival meeting in June at Bellville, which was conducted by the notorious Burchard, where his pasdone were excited to that degree, that his reason for sook him and he became a wretched maniac. In this condition he remained the greater part of the time since, until another of those meetings was held in Ethis burg, which he attended. He left the meeting about 8 o'clock in the evening, and about 11 o'clock he was found a corpse in his father's barn. Thus has perish ed a promising youth, and the peace and happiness of one of our most re-pectable families, have been ruined

For the above fact we are indebted to the Utica Magazine; from which we also learn that the frantic mother of this interesting youth is now apparently near her end-her illness being produced by the trouble aris ing from the insanity and suicide of her son.

These cases are multiplying all around. We intend to publish as many as meet our eye, in the hope of thus inducing the public to behold the mischievous and ruinous consequences of a belief in modern orthodoxy.

RELIGIOUS DEBATE.

We learn from the Religious Inquirer of the 5th inst, that Rev. Dr Taylor of Yale College, assisted by Rev. Mr. Curtis and a Layman as aids de camp, lately attended the meeting of Rev. Gilman Noyes, young Universalist preacher, in Woodbridge, Con taking counsel how they might entangle him in his talk." After Mr. Noyes had concluded his Sermon which was from the text Rom. xiv. 8, Mr. Curtis arose and requested the Congregation to be seated as there would be an examination of the preacher's doctrine. Whereupon Dr. Taylor arose and proceede to prove Universalism false by saying it was the dev il's dectrine, and to show the truth of orthodoxy b declaring that the doctrine of endless misery is true Mr. N. not atogether satisfied with the authority proceeded to challenge the Doctor to some scriptural authority. The Dr. declared there was scriptural authority, for he had read the bible entirely through once, and had found no less than thirty texts which proved his ductrine. Indeed he was so condescending s to quote the following text out of the bible.-"It is appointed indigment." Mr. N. followed sp his reverend antage nist, until quite beaten, Mr. Curtis arose and tried to do better. He toe was as unfortunate as the Dr. The whole debate is published in the Inquirer, and shows very satisfactorily the power of simple truth over the wisdom and numbers of this world. The young man acquitted himself well, reminding us of the stripling Davic who with a sling and a stone, brought proud Goliah to the ground." Dr. Taylor, being driven from every inch of ground he had assumed, finally withdrew with his Aids, contemptuously murmuring - Well, if Universalism is true, we are as well off as they." This was, indeed, some consolation amidst the consciousness of defeat.

THE SABRATH.

The "Pastoral Address" of the Kennebec Conference of the Churches within its limits, in setting forth the excellency and value of Revivals which have prevailed to some extent within the last year, extols them particularly on account of their tendency to preserve the Christian Sabbath from desecration. People view the same things very differently sometimes. Rev. Moses Thutcher, editor of the Boston Telegraphhimself orthodox, as Dr. Ely says of him, "up to the hub," considers that these Revivals and the protracted meetings by which they are got up, have a direct and powerful tendency to weaken the public reverence for one day in seven, seeing that the regular and habitual devotions and religious exercises of this day of divine appointment, do not have half the effect to create revivals as the Four day and protracted meetings on week days, instituted by human appointment. To us it appears that the Telegraph is more correct than the Pastoral Address. Let men establish a series of week day meetings, and let these meetings be attended by more of the manifestations of the divine favor and spirit, than is granted to the Sabbath, and it does seem to us the latter will soon be regarded as the least important day, and the former as the most sacred seasons. The revival seasons, therefore, appear to ur calculated to weaken a reverence for one day in sever above the other six and hence to prostrate that saluta ry institution. The address also, in a spirit of madness because Congress would not enact a law in conformity to the church and state policy of the Sunday mail petitioners, gives vent to its rage by turning upon our civil Magistrates and denouncing them indiscrimi nately as men who "trample upon the opinions" o "the orthodox," as "Magistrates that are more anx ious for present popularity than for the general and lasting good of their country." This is the way the orthodox clergy always talked of the civil power until it yielded to their dictation and beheaded and burned men for heresy. Such men are no friends to civil and religious liberty.

NEW SOCIETIES.

A Society of Universalists was formed in New Hanittee consisting of Hon. N. Darling, T. G. Woodward, N. Ruggles, J. Duntze and A. Thomas, was appointed to form a Constitution.

We further lears from the Religious Inquirer, that Universalist Society has been organized in Newton, Con. consisting of about fifty male members.

Br. Joshua Fingg, has lately preached several Ser mons of New Haven, Con. with evident tokens of usefulness. A Universalist Society is about to be formed in that town. A Universalist Society has lately been organized in

Epping, N. H. The number of members is 40.

"THE HONEST WATERMAN"

After all it turns out that the Tract story of the Honest Waterman is true. The orthodox have written to England for confirmation of this story and several others, and the account comes back duly certified, endorsed, and is published in the Christ:an Mirror. So there can be no mistake now. Here it is.

The Honest Waterman, or His ory of Thomas Mann, (No. 235,) is another Truct which has been alleged to be fiction. Of which it is sufficient to say that it bears, on a careful examination, every aspect of truth; it was prepared under the inspection of a gentleman of distinguished piety and benevolence in London, and published by the London Tract Society, one of the Institutions which shared with fourteen others in his liberal bequest at his death; and we have also direct intelligence, in a letter from the Secretary of the London Tract Society, that it is a truly authentic Narrative.

The orthodox never stagger at contradiction or mys teries—they have both in their creed, and can prove its truth notwithstanding,-we have therefore to ask the editor of the Mirror a couple of questions: 1st. How could un " Honest Waterman" give away to Missionaries, &c. about twice as much as he ever honestly carned in all his life? the tract being our authority for the statement: and 2d. How is it that the Tract is stated above to have been published by the " London Tract Society," when it is sufficiently plain in the his tory itself, as appears in the Tract, that it was published by the "Wesleyan Missionary Society?" Now we can never get along with such things. They are all as plain to Mr. Cummings as broad day light and a strait road. We should like therefore, tout he would answer the above questions.

A GOOD REMARK.

The following remark of the celebrated Dr. Owen, who was one of the most eminent champions of or thodoxy in his day, very strikingly illustrates, by means of a beautiful figure, the difference between that religion which is produced by quiet and serious reflection, and that which is the effect of a spiritual whirlwind or earthquake.

As water that ariseth and floweth from a living spring, runneth equally and constantly, unless it be obstructed or diverted by some violent opposition, but that, which is from thunder showers, runs furiously for a season, but is quickly dried up; so are those spiritual thoughts, which arise from a prevalent internal principle of grace in the heart; they are even and constant, unless an interruption be put upon them for a season by temptations; but those, which are excited by the thunder of convictions, however their streams may be filled for a season, quickly dry up and utterly decay.

NEW PROJECT,

A new project, as we learn from a New York relig ious paper, is on foot in that State- a state where all the important inventions in the cause of orthodoxy originate. It is stated that the limitarians in the neigh borhood of Buffalo, "think protracted meetings of from 4 to 14 days are too short to afford sufficient time for God to do his work; and it has accordingly been reommended that a protracted meeting of 365 days be held, and that the people pray in platoons, in martial order." This recommendation is based upon the su position that such a proceeding, instead of here and there a case, might have the blessed effect to drive hundreds to insanity and suicide.

BROTHERLY LOVE.

Dr. Ely gives the lie direct to his Rev. Br. W. L. McCalla, in his last Philadelphian, because he has averred that Dr. Ely once called Abner Kneeland his brother. "Having been once compelled," says Dr. E. ' to walk with him at a funeral, I publicly declared at the grave that I could not regard him as a Christian minister of any denomination." This gratuitous abuse and exclusiveness are very characteristic of Dr Ely. "But such," says he, "is the strange devotion of brother McCalla to truth and righteousness!"

By the way the Presbyterians are all by the ears, Dr. Ely's paper is filled week after week with their quarrels. On their own showing, alm st every member of the Presbytery is either a fool or a knave.

CAYUGA ASSOCIATION.

The Cayuga Association of Universalists was asemblee in Havanna, Tioga, Co. N. Y Oct. 6 and 7. Br. N. Doolittle, Moderator and Br. J. Chase Jr. Clerk. Six ministers and seven lay delegates constituted the Council. Five new Societies were admitted to fellowship, and a vote passed requesting that the Association may become a member of the New York State Convention. The subject of a Literary Institution was discussed, and a Resolution passed in favor of the one preposed at Clinton. Sermons were preached by Brs. G. Messenger, J. Chase Jr. A. Fuller, A. B. Grosh, and A. Peck. The Circular Letter is written by Br. J. Chase Jr. The Association will meet next year in Elbridge, Onondaga Co. on the first Wednesday and following Thursday in September.

CREDIT.

We seldom complain when the credit due to our ar ticles is given to other contemporary prints; for we are well enough aware that we suffer less dis credit in this case than if it were otherwise. It is due however, to Br. Whittemore to say, that two articles in the Universalist Watchman of the 12th inst. covering about three columns of that valuable paper, -one entitled "Faults of Universalists," and the other "Revivals," were not, as therein credited, original in the Trumpet We suppose we must bear the blame of them-it is not an act of justice or friendship that the Trumper should be made to assume it. We frequently notice

ORDINATION.

Rev. John Willis will be ordained in Greenwich Mass. on the 23d inst. Rev. H. Ballou of Boston expected to preach on the occasion.

We have received the 1st and 2d Nos. of the Chris tian Messenger, a Universalist publication recently nenced by Rev. T. J. Sawyer and P. Price,

PENOBSCOT CONFERENCE The Penobscot Conference of Up The Penousca at Orone, Nov. 2

Organized the Council by choosingle ther J. W. Hoskins, Chairman, brother C. Fillebrown, Secretary. Voted . That the further considers of the subject of forming a Consile

be postponed till the next meeting of Conference. The following resolution was offered brother Fillebrown, and unanim

adopted. Resolved, that any measure calcula to concentrate in a small body, the pose dictating rules and regulations by government of the several association Universalists is, in our opinion, of day, our tendency, and calculated to support those pure principles, and to suppress freedoin of inquiry and of action, are the basis on which all religious ciations should rest; Therefore, Resolved further, that we disappron

proposition offered by the "General Co vention of the New England States form a Convention of Conventions of United States." On motion of brother St. Clair, Rad

ed, That, so far as an approximation ward the principles of Congregations has been made by the doings of he Maine Convention" and others in an ing and maintaining and independance all other ecclesiastical bodies, we high approve them as beneficial to the caus

free inquiry and liberal Christianity.

On motion of brother St. Clair, Roll
ed, That, Whereas some of the Little Institutions of this State have been, in erto, under the entire control and its ence of sectarian exclutionists, and encopossible means which could be adopted their officers, put in operation to com the students sent there for an eduction to their particular notions of Religions on much so, that liberal christians who, much as others, have paid their money a establish those Institutions, must be prived of any benefit from them, or no ject their children to the withering inence of those principles, the prevalent of which they most deeply deplore-Therefore, Resolved, That we most co dially approve of the measures taken by our last Legislature to free our College from that control and influence, and the the opposition of sects deprived of post by those in asures is, in our opinion, in best comment upon the righteousness its advocates.

Voted: That when this Conference of adjourn, it adjourn to the last Wednesda of January next, then to meet at Hang den at 9 o'clock, A M. Voted: That brother Hoskins bea Com

mittee to give notice of the next meeting of this Conference.

Voted: That the doings of this Count be signed by the Chairman and Secretary and that the Secretary be directed to be ward a copy of the same to the editors the "Christian Intelligencer" for pub

Closed by joining in prayer with both er St. Clair.

J W HOSKINS, Chairman, WM. C. FILLEBROWN, Secretary. Orono, Nov. 8, 1831. During the day public religious exerci-

s were had, at which Br. St. Chir preached from Luke xiv. 14-31, and Br. Hoskins from Rev. iv. 11. Br. Campbell united in these exercises.

ORIGINAL COMMUNICATIONS.

(For the Christian Intelligencer. Essays on the Character of Chist.

POWER OF CHRIST. "All power is given unto me in heaven and it north." - Matt. xxviii. 18.

Jesus invariably exerted his power for the happiness of mankind, and never his personal advantage. The blind received their sight; the lame walked; the lepers were cleansed; the deaf heared; the dead were raised up; and the pool had the gospel preached to them." he pathetically acknowledged, "that the foxes had holes, and the birds of the air had nests, but the son of man had not where to lay his head." Had he been a deceiver he would have sought for the riches and honors of the world. His pover was not exerted on trivial occasio nor for the purpose of display. 'He went about doing good;' alleviating human mir. ery in all its forms. In man, power degenerates into tyranny; in Christ, it merge ed into benevolence. All his thoughts and all his time were occupied in promoting human happiness and the glory of

1. Power may be exercised, either in governing ourselves, or in commanding He who cannot restrain himself is incapable of controling others. The inspired volume ranks conquest over the passions higher than the greatest victory over mankind. 'He that is slow to anger is be'ter than the mighty, and he that rul eth his spirit than he that taketh a city.'-Prov. xvi. 32. Jesus obtained the most complete command over himself. Though his patience was put to the severes trials, yet he 'never once spake unadviwith his lips.' Possessing unsedly the bounded power, yet submitting to most cruel and provoking insults. After passing through various scenes of suffering, he was at last betrayed by one of his own disciples! There is nothing more aggravating than treachery. The open hatred of a foe may be endured; but enmity concealed under the mask of friendship is almost insupportable. The darkest cloud that hung over the Saviour's prospects was his own death, and the desertion of his 'little flock.' He was finally condemned by malice and falsehood. On his way

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ross, he 'saw his mother, and the disciple standing by whom he loved.' With affection that can never be surpassed, he said unto his mother Woman, behold thy son.' Then saith he to to the disci-ple, Behold thy mother.' From that hour that disciple took her unto his own home.' John xix, 26, 27. Had it occurred in the chamber of death, it would have been touching indeed. But when we behold the filial affection of the Son rising in its full strength amidst inconceivable sufferings we are lost in admiration. But there was an act that excelled all others. It was like the sun breaking forth in all his splendor amidst the thunderings and lightnings of heaven. Expiring in the midst of agonizing pains, the Redeemer implored forveness for his merciless tormentors:-Father! forgive them, for they know not what they do." Luke xxiii. 34. Crying then with a loud voice, 'It is finished,' he reclined his head upon his bosom and disissed his spirit! "Where is the man, where the philosopher, who could so live, nd so die, without weakness and without ostentation?)
11. Out blessed Lord was not content

th possessing great power and comnanding his own passions. Controlling oth the moral and physical worlds, he reieved the burdened conscience, and the rail, dying body. Holding the keys of eath, and the grave', he unlock d their ark and dreary domains, and bade the nsatiable tyrant yield up his victims. Je us "went into a city called Nain; and maof his disciples went with him, and nuch people. Now when he came nigh the gate of the city, behold! there was dead man carried out, the only son of is mother, and she was a widow, and pach people of the city was with her .--When the Lord saw her he had compasion, and said unto her, weep not! And e came and touched the bier, and they hat bare him, stood still. And he said oung man, I say unto thee, Arise! He hat was dead, sat up and began to speak. ad he delivered him to his mother."uke vii. 11-15 What an affecting cene! We behold the widowed mother n the one hand, on the other, her only on in the cold embraces of death. The ack and silent tomb was prepared. It as soon to close on the remains of a boming youth. Such an event excited e divine pity of Jesus. By a single act gave life to the dead, and inexpressible to the living!

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III. Another instance is recorded. ough not surpassing the former in bevolence. Jesus had been all the day ching the multitude and healing the In the evening he sent themi yay, and went with his disciples into a There arose a great storm of ind, and the waves heat into the ship, so at it was now full.' The darkness of night and the warring of the elements ated a scene of confusion and distress ch may be conceived, but cannot be cribed. Jesus was in the hinder part the ship asleep on a pillow.' Within breast no passions raged to disturb his imbers. The world was at war with m, yet be pursued, with unwavering fulness, the will of his Father who i herra e affecting question, 'Master! carest ou not that we perish?' With the milds of an angel, but the voice of Omnipace, he webaked the wird, and said to the sea, Peace, be still! The wind used, and there was a great calm.2ere was a grand display of Christ's wer over the world. Well might the sciples exclaim What manner of man is is that even the wind and the sea obey Mark iv. 35-41. He who thus fled the elements was sent by the Faer to subdue all moral evil, and to preat the human family spotless before his me. Let man then rejoice that Jesus ssesses 'all power in heaven and in

[For the Christian Intelligencer.] THOUGHTS ON SCRIPTURE TEXTS
NO. 10.
Text. "The goodness of God leadeth thee to re-

Where is the goodness of God, as it reects those whom he foreordained to never ding sin and misery? Those who call suscives orthodox say, that it will come pass that many of mankind will be endsly wicked and tormented: and that God ordained whataoever comes to pass. God did foreknow, or certainly know. many of his dependant creatures would always wretched, if he brought them existence, he must make them for that How could an evil being treat creas worse? Where then is God's goodin giving them existence in such cir-What is there in such a sen-

entance for sin must flow from love to But what is there lovely in such a iment? What sentiment is hateful if is not? How can true repentance be noted by such hateful doctrine? Do the self-styled orthodox consider and this hateful doctrine to promote their t of revivals of religion? Do they not sider that the goodness of God in saving ners, in turning or leading them to reince, to be a delusive and dangerous rine? Did Paul think so? No. christians will readily admit that the

ished to lead sinners to repentance?

ess of God is manifest in sanctifying saving sinners. If divine goodness eth sinners to repentance, then the dness of God should be proclaimed evwhere. From the foregoing remarks may see the nature of true repentance, rue religion. Can that repentance be life which flows from the doctrine of h and condemnation. There is a sor-

to Calvary he suffered every indignity that row, mentioned by Paul, which worketh could be offered. When suffering on the sense of divine goodness, and worketh repentance unto salvation, not to be repented of.

The common doctrine called orthodox, supposes that God punishes unoffending creatures, into existence, totally depraved. or wholly sinful, or with natures opposed to God, for Adam's sin; and on this account will abandon millions of mankind to endless torment, because of the nature which he gave them: or for the sins, which naturally flowed from their sinful nature; or because God did not see cause to change them, as he will some by his irresistable power and grace, to the glory of his name, through Jesus Christ. And even this grace, through Jesus Christ, is supposed to be procured by God's becoming man, and the innocent suffering in room of the guilty: and God's shedding his own blood to pacify his anger: or God the Son, or the second person in the trinity, united to humanity suffering, to placate God the Father or the first pers in in the trinity; but having no one to saffer to placate his anger. Hence it seems, the second person in the trinity, is more kind than the first, for he will pardon the penitent sinner, without any satisfaction made to himself, unless the human nature suffered to placate God the Son. If things be so, we should think the human nature of Christ ought to have the chief praise for man's salvation .-And in fact, this appears very generally, to be the case. Orthodox converts are taught, and hence speak of Jesus, as though he was more merciful than an Almighty God of love. What is this but loving and serving the creature more than the Creator: for they must admit the humanity of Christ was created: and if the humanity had not suffered, the divinity would not have saved the guilty sinner.

If it be said that God loved the world. and sent his Son to save sinners by leading them to repentance: how then did Christ's sufferings procure the divine fa-vor for lost men? If God first loved the world, and therefore sent his Son, surely then, Chris's dying did not purchase the love of God: And if God loved the world, he had no anger to be pacified; nor wrath to be quenched: nor mercy to be merited.

THE CHRONICLE.

"And eatch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 18, 1831.

POLAND .-- A little light gleams amidst the dark ness which, by the previous accounts, overshadowed Poland. Liverpool dates to Oct 1. have been received at Boston, which go to show that all may not yet be lost to the cause of the brave Poles. In the capitulation of Warsaw, the Polish army was not included. This body of 60,000 under Gen. Roziski have taken up head Quarters at Modlin, where also the Diet and all the civil Magistrates have repaired. Four days after the surrender of Warsaw, Roziski published a Proclamation to the Poles replete with the noblest sen timents and expressing a confidence in their ability to withstand the Russian arms. It is asserted that th capitulation of Warsaw was an event intended by the Poles, thereby to weaken the enemies forces and to bring them into a new and dangerous situation. At the battle 20,000 Russians and 10,000 Poles were killed; and it is said it will require 10 000 troops to hold on to Warsaw. Thus reduced by 40,000 it is hoped the Poles will be able to o ar ome the remainder. In the mean time, by the position at Modlin, the Poles have completely cut off all communication between the enemy and Russia. We could formly hope that the late melancholy intelligence might be overruled for good-and that to the Poles that was "the darkest time before day." France was enraged at the fall of Warsaw and strongly reproached the ministry for not interfering in favor of the Pol s. Now that a new hope has arisen, we think there may be grounds to expect such an interference.

The Executive Council of this State have published a Report in which it is recommended that no meas ures be taken at present which might lead to collision with the British authorities on account of the Madawaska difficulties. The ground of this reommendation is the hope that Congress at its approaching session will adopt the necessary measures to bring the contro versy to a close, consistently with justice, the peace of the nation, and the constitutional rights of the State. The Governor has issued a General Order requiring the Militia to hold itself ready to obey any call of the President to protect her territory from invasion and our citizens from capture. -0+0-

STATE OF MAINE. HEAD QUARTERS, Portland, Nov. 8, 1831. GENERAL ORDER.

The security and defence of our rights as citizens of a free State, being dependent upon our Military establishment, it is not less a duty than the privilege of the Citizen Soldier to be at all times prepared to repel the invasion of those rights, and afford his aid in the due execution of the laws of his country. The exposed situation of the frontier settlements of this State, and the dangers to which they are subjected by continual encroachments from a foreign power, having, in the opinion of the Executive Council, rendered it necessary that the Militia of the State should be reminded that events might occur which would require their services; The COMMANDER-IN-CHIEF therefore OR-DERS that the several Divisions of the Militia be in readiness to meet such requisitions as circumstances and the laws of the State may require, and as the President of the United States may deem necessary, for the protection of our citizens

and territory.

The Major Generals will cause this order to be promulgated throughout their respective Divisions.

By the Commander-in-Chier, SANUEL G. LADD, Adjutant General.

LITERARY CONVENTION. A great Literary Convention was holden at New York last week, which was attended by many distinguished gentlemen from different parts of the country. John Quincy Adams presided. A society was formed to be called The National Society of Science and Literature. The following plan of a constitution was reported by a Committee, and adopted

1st. That this Society shall be entitled the "National Society of Science and Literature."

2d. The number of members resident within the United States, shall be limited to 200. The number from Foreign parts of America, 20; and the number from Foreign countries other than those of the American Continent, 20.

3d. That the members be divided into four classes; the first, on Mathematical and Physical Science; the second, on Moral and Intellectual Science; the third on Literature; the fourth, on the Fine Arts.

4th. The Funds of the Society shall be raised from donations, subscriptions, and assessments as may from time to time

be agreed on.
5th. The officers of the Society shall consist of a President, Vice President, Treasurer, a Recording Secretary, and two Corresponding Secretaries, one for domestic and the other for foreign corres-

6th. The Society shall be governed by such regulaions and by-laws as may be agreed upon at their first annual meet-

7. The resident members shall have power, at their first annual meetings, to fill vacancies.

8th. This Constitution may be altered at the annual meeting by a majority of two thirds of the members who may attend, provided that after the first annual meeting no alteration shall be made unless a notice to move for such an alteration is given at the annual meeting held previous to that at which the alteration is asked

9th. The Committee further propose, that the present Convention shall appoint a committee of 15 to be the first members of the Society; and that this committee of fifteen shall have power to elect 85 members; which number of 100 shall constitute the society. The Society, with the others they elect, shall go on to fill the vacancies.

The committee further propose the following fifteen gentlemen to constitute the

John Quincy Adams, President Fisk,
Professor Vatheck, Dr. McCauley, Professor Alexander, Henry A. Dwight, Professor Joslin, Edward P. Livingston, Chancellor Walworth, Dr Wainwright, Albert Gallatin, Dr. Matthews, John Delafield, Dr. Milnor, Mr. Halsey.

The Convention adjourned sine die on Saturday. Thanks were voted to Mr. Adams, for his services as President of the meeting, to which he replied in a brief and appropriate speech.

ERIE, (Alabama.) Oct. 13. Mr. George S. Gaines is at present actively engaged in making the necessary arrangements for the removal of a part of the Indians, and carrying into effect that portion of the treaty which is necessary to be accomplished before the Indians can emigrate. He has succeeded in his endeavors generally, and will set out in a few days for the rendezvous on the Mississippi. Memphis is the place appointed to cross the Mississippi: t is said to be the best point. We understand that there will be about 160 wagons and teams employed to carry the families and goods of the part that prefer to emigrate in that manner. Many of the teams have already arrived at the starting pla-There will, it is supposed, be about 500 that will emigrate without any other assistance from Government, than that of having their ferriages paid, and be supplied with provisions at each station, and a bounty of ten dollars on their arrival at the Western Agency. There are about 5000 that will start in a few days. Small parties will occasionally follow after the main body, as there are many that are anxiously waiting to have an example, and hear of the progress of those who may first emigrate. - Gazette.

Shocking Accident. The Susquehanna Democrot says: We understand that a distressing occurrence took place a few days since in Plymouth. A man by the name of Heacock procured a keg of powder for blasting. Having taken out the head of the cask, he took a small quantity in his hand to ascertain its ignitable qualities; but unhappily, in communicating the fire, a spark was conveyed to the cask, and the whole quantity, consisting of about 25 lbs. instantly exploded. Mr. Heacock and wife, together with a little girl, were shockingly burnt and mutilated, and nearly all the furniture in the house destroyed. The little gir! has since died, and the life of Mrs. Heacock is despaired of. This adds another awful warning to those who have occasion for the use of powder.

Fayetteville Sufferers. A meeting of the sufferers by the dreadful fire which occurred in May last, in Fayetteville, (N. C.) was recently held in that town; at which, the Magistrate of Police, on behalf of the commissioners, submitted a statement of the amount received in the way of donation, for their relief, from the several States, Towns and individuals. The gross amount of the receipts exceeds ninety-luco thousand dollars, by a very few hundred. Among the resolutions adopted by the meeting, says the Fayetteville Journal, was one appointing a committee, to make suitable acknowledgment on behalf of the

sufferers, for the very great liberality and | Augus o Mie to the Prefecture of the kindness of the contributors.

Nat Turner, or General Nat, the leader of the insurrection in Virginia, has been

Particulars of the arrest of Nat Turner.
A person by the name of Phipps was passing with gun in hand, over the lands of a Mr. Francis, one of the first victims of the insurrectionists, when coming to a place where a number of pines had been cut down, he perceived a slight motion among them.

He cautiously approached, (says the Petersburg Intelligencer,) and when within a few yards, discovered the hateful villian who had so long eluded pursuit, endeavoring to esconce himself in a kind of cave, the mouth of which was concealed with brush. Mr. P. raised his gun to fire ; but Nat hailed him and offered to surrender. Mr P. ordered him to give up his arms; Nat then threw away an old sword, which it seems was the only weapon he had. The prisoner, as his captor came up, submissively laid himself on the ground, and was thus securely tied-not making the least resistance !

Mr. Phipps took Nat to his own residence, and apprised his neighbors of the capture. A large party assembled and the prisoner was carried to Jerusalem, (wishing his escort at Jerico, no doubt) where, after examination, he was committed to

Extraordinary Bill of Fare. The following is transcribed from the orignal, lodged in the Tower; -"George Nevil, brother of the great Earl of Warwick, at his instalment into the Archbishorick of York, in 1470, made s feast for the nobility, gentry and clergy, wherein he spent 300 quarters of wheat, 300 tun of ale, 104 tun of wine, 90 fat oxen, 6 wild bulls, 300 pigs, 1004 wethers, 300 hogs, 300 calves, 3000 goese, 100 peacocks, 200 kids, 2000 chickens, 4000 ducks, 200 pheasants, 500 patridges, 4000 woodcocks, 100 quails, 4000 bucks and does, and roe bucks, 155 hot venison pastry,2000 hot custards, 4000 dit to cold, 400 tarts, 300 pikes, 8 seals, and 4 porpusses." At this feast the Earl of Warwick was steward, the Earl of Bedford treasurer, and Lord Hastings comptroller. There were 1000 cooks, 62 kitcheners, and 515 scullions.

Pedrick and Williston, two aged men belonging to Marblehead, (the first more than 70, the other over 60 years old,) left that place in a boat last Saturday morning, for the purpose of fishing. In the after noon, they were seen coming up by Baker's Island, since which time nothing has been heard of them. They were both very sober and respectable men, and their absence can in no way be accounted for, but on the supposition that they have been drowned. They might have been run down by some coaster arriving or departing after dark, and perhaps have been sent instantly to the bottom without even exciting even a suspicion of their sad fate in the minds of those who were the unconscious cause of it .- Salem Gazette.

Lass of the Providence and N.w York Mail. By a letter from the Post Master at New Haven to the Post Master at New York, under date of the 4th inst. published in the Evening Post, we learn that the stage from Hartford arrived at New Haven that evening with the straps of the boot cut and the mail portmenteau from Providence missing. The discovery was made about four miles this side of New Haven, by the falling of trunks from the baggage rack, the noise being heard by the passengers inside; the stage was stopped and the boot straps were found cut and some of the trunks and newspape bags on the ground some distance behind. The New-Haven postmaster says, every exertion is making to trace out the villany and recover the portmanteau. - Providence

From the Essex (Mass.) Chronicle.
Fanaticism. Mr. Porter, a portrait painter, who has for a few weeks past been engaged in this village, attended the four days meeting here and was seriously impressed. Mis intellect is now prostrated, and he has become a perfect fanatic. He went to Boston on Monday last to make spiritual communications to Dr. Beecher. Previously to his departure, he urged that a child recently buried should be dug up, confident that he had been invested with power from God, to reanimate him. Humanity and philanthropy weep over the multiplied and multiplying instances of mental alienation

We learn that the name of "Franklin W. Lee," is the property of a young gen-tleman of high character and standing at New Orleans, and now clerk of the U. S. District Court in that city. During the past summer he has visited this part of the country for the benefit of his health; but returned to New Orleans some weeks ago by land. The assumption of his name by a fellow otherwise calling himself Bernard Watson, Alias Jones, (if the Portland Courier is correct in its information,) was a bold and wonton act, though in reality an unintended compliment to the rightful possessor. No body would steal a bad name but "a good name is better than riches."-Jour. of Commerce.

Scizure of Newspapers. The French papers, the National, Tribune, and Revo-lution, were seized at the Post Office on the 19th of September. Domicilary visits were made to the office of the Tribune by the police. Their warrant contained an order to seek all writings whether already printed or in the press, and to bring M.

Police. A violent dispute took place between the police and the printers.

APPOINTMENTS.

The Editor expects to preach next Sunday at Halowell X roads. Br. FLETCHER will preach next Sunday in Water-

Br. WELLINGTON will preach in Winthrop on Sunlay the 27th inst

TO CORRESPONDENTS.

The Communication of a friend in Garland is reeived. There is, no doubt, good matter in it; but in truth, we have not the time to get it out. We approve of the sentiments; but the author is evidently aused to writing for the press. He will accept the assurances of our respect and friendship,

MARRIED.

In Sandy Bay, Mr. George Robinson to Miss Ellen
M. Choate. Mr. Pheron Hovey, to Miss Elien Wood-

In Prospect, Capt. Reuben Allen, of Dedham,
Mass. to Mrs. Arabella Wentworth.
In Union, Mr. James Weeden to Mrs. Mary Dera

nan.
In Limerick, Mr. Samuel L. Jahan, to Miss Nancy L. Hill. Mr. Jeremiah Bean, of Belmont, to Miss Sally Cammet, of Waterborough.
In Wiethrop, Mr. Josiah Broad, of Albion, to Miss Marcy Whiting.

Mary Whiting. In Newburport, Rev. E. H. Edes, of Eastport, to Miss Lois P. Stone.

In Falmouth, Sarah Purington, aged 87, member of he Society of Friends.
In North Berwick, 12th ult. Mrs. Mary, consort of

Ir. Richard Yeaton, aged 64 years. In Brewer, Mr. Thomus Treadwell, aged 42 In Sunner, Mrs. Sarah, wife of Mr. James Ke

aged 70.
In Ludlow, Vt. 19th ult. of consumption, Dr. Joshua In Ludlow, Vt. 19th olt. of consumption, Dr. Joshua Warner, aged 36. As a Physician he was much esteemed; and beloved as a neighbor. Possessing a strong mind of his own he was unshaken to the last, and fell asleep in Jesus, without a struggle or a groan, with a full belief that he should meet all of his friends again and join with them in praising a whole Savium.—Com.

MARINE JOURNAL.

PORT OF GARDINER Thursday, Nov. 10. Arrived sch'rs Corinthian,

Thursday. Nev. 10. Arrived sch'rs Corinthian, Chace, Boston; James-Monroe, Hale, do. Friday, Nov. 11. Arrived sch'rs Jacksen, Good-win, Boston; Hamab. & Jans, Hilton, do. Sailed, sch'rs Dolphin, Quincy, Boston; Charles, Goldsmith, Manchester; Nancy, Merrill, New Bed-

Saturday, Nov. 12. Arrived, sch'ra Louiga, Me-Saturday, Nov. 12. Arrived, sch'ra Louiga, Merkinsey, Salem; Ospray, Waymouth, do.; John, Grover, Boston; Three-Sisters, Smith, Ipswich; Aun, Foster, Salem; Eliza-Ann, Mocers, Boston; Wm. Barker, Marson, do.; sloops Edward, Sweet, Ipswich; Henry, Lane, Portvand.

Sunday, Nov. 13. Sailed, sch'rs Hesperlus, Wait, Richmond; Hope, Collins, Mobile; Liberty, Blanchard, New Bedfard; Worromontogus, Wait, Fall River, Elizabeth, Wait, Boston.

Chard, New Bestord; Worromontogus, Wait, Fall
 River; Elizabeth, Wait, Boston.
 Monday, Noc. 14. Sailed, sch'rs Deborah, Dow,
 Boston; North Carolina, Martin, Salem.
 Wednesday, Nov. 16. Sailed, Brig Corinthian,
 Coburn, New Orleans; sch'r Bonny Boat, Tarbox,
 Boston.

Arrived, sch'r Experiment, Brookins, from a Fish-

Goods at Cost and Auction, Notes, in lots to suit purchasers, the entire Stock of GOODS, belonging to the estate of JOSEPH B. of GOODS, belonging to the estate of JOSEPH B. WALTON, deceased—consisting of PRUGS, MEDICINES, PAINTS, DYE WOODS, HARD WARE, and a general assertment of W. I. GOODS. A large amount of the Goods have been recently purchased in Boston, and will be disposed of, at private Sale, on terms that cannot fail to suit purchasers, until December 15th. On that day the remainder of the stock will be offered at public Auction at 9 o'chek, A. M. Terms made known at the time and place of Sale. RUFUS GAY, Adm'r. Gaediner Nov. 17th 1831.

AUCTION.

WILL be sold at Public Auction on Wednesday the 23d inst. at 9 o'clock, A. M. all the Stock in the Stoce of S. Webber, consisting of ENGLISH, DOMESTIC and W. I. GOODS and GROCER-IES, CROCKERY and GLASS WARE, PRO-VISIONS, &c. &c. The sale will continue framday to day till all of said Stock is sold. Terms liberal.

GEO. SHAW, Auctioneer. Gardiner, Nov. 15, 1831.

Universalist Expositor, No. 9.

JUST published by MARSH, CAPEN & LYON,
362, Washington-street, The Universalist Expositor for November, 1831,—Contents:
Art. I. Influence of Sectavism upon the Literary

Art. I. Induction of our Country, considered in reference to the expediency of establishing Schools and Semmaries to be exclusively under the control of

Art. II. Vindication of the Divine Character. A Sermon, from Job xxxvi. 2—"Suffer me a little, and will show thee that I have yet to speak on God's

Art. III. Water Baptism.

Art. IV. Intolerance the effect of a belief in Endless Misery.
Art. V. The Phrases Born Again, New Creature.

Art. V. The Phrases forn Again, New Creature, "Except a man be born again, be cannot see the king-dom of God." John iii. 3. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17. Art. VI. A Rich Man shall hardly enter into the

kingdon of heaven.—"Then said Jesus unto his dis-ciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. 63. Subscriptions received by P. SHELDON.

Books and Stationary. TitE sof-scriber has received his fall supply of BOOKS and STATIONARY, and offers them for sale at the lowest prices, wholesale or retail.

Gardner, Nov. 0.

45 Gardiner, Nov. 0.

Penknives, S.c.

JUST received and for sale by P. SHELDON a
fresh assortment of Rodgers and other superior
pen and pocket knives—and a great variety of cutlery
and fancy articles—less than Boston prices.

Wanted, 30,000 BUSHELS of POTATOES, delivered in Gardiner, or at the Starch manufactory.
Oa hand and for sale, at the Store on the same Wharf, 100 hhds. Liverpool SALT.
R. H. GARDINER, Ja.,
Gardiner, Sept. 28, 1831.

Splendid Presents!! SHELDON has for sale at his Bookstore, The TOKEN and other Annuals for 1832—Also a great variety of interesting and useful Books for children, comprising the whole series of Peter Parley's Works, and others of a similar character.

Nov. 10.

Motice.

THE copartnership heretofore existing between the subscribers is by mutual consent this day dissolved. All persons having unsettled accounts with the sain firm are requested to exhibit the sains for settlement, and all persons owing said firm are requested to make payment to JAMES ELWELL, who is authorized to settle the same.

WM. R. BABSON, JAMES ELWELL, Gardiner, Oct. 17, 1831.

On hearing the beautifu and touching air of lang spac, sum went tone and feeling. No car so shall, her shall so culd,

"Oh sing no mose!" I comet hear

** It melts the hourt havey. "Oh sing no more!" the missirel's art, The hamble Part's strain; To bear, to feel them all the heart With certacy of pain.

"Oh sing no more" of "sub-lang syne,"
That encerful time is n'er;
And frien is, which once I knew were mine,

Yet sing again! it brings to mind The memory of the past, Which was, like these soft sounds refined, Too exquisite to last.

'Tis dying now; the last sweet strain Grows fainter on the ear; Music so soft and clear again I ne'er expect to hear.

MISCELLARY.

[From the Illianis Patriot, Sept. 16.] THE MOUMONITAS.

A Preacher of this sect visited us his Saturday. We heard a part of his locture which occupied more than two hours .-From his account this sect came into ex istence a little more than a year since in the following manner. A young man about 23 years of age, some where in Ontario county, N. Y. was visited by an angel! [here the preacher looked around him apparently to see if the credulity of the people in this enlightened age could be thus imposed on,] who informed hum three times in one night that by visiting a certain place in that town he would have revealed to him something of importance The young man was disturbed, but did not obey the summons until the following day, when the angel again visited him. At the place appointed he found in the earth a box which contained a set of thin plates resembling gold, with Arabic characters inscribed on them. The plates were minutely described as being connected with rings in the shape of the letter D, which facilitated the opening and shutting of the book. The preacher said he found in the same place two stones, with which he was enabled by placing them over his eyes and putting his head in a dark corner, to decypher the hieroglyphics on the plates. This we were told was performed to admiration, and now, as the result, we have a book which the speaker informed us was the Mormon Bible-a book second to no other-without which the holy bible, he seemed to think, would be of little use

It appears from his statement, that three of the offsprings of Joseph, by his youngest son Ephraim, whose names were Laman, Nepni, and Lehigh, as near as we could understand, were the persons from whom sprang Mormon. Laman and Nephi rather declined from walking in the right way, but Lehigh was firm in the faith-Mormon was a prophet, led them eastward until they came to the sea, as we suppose, where they built a ship and came to this western world. To prove this, the preacher referred us to Genesis, 49th chapter and 22d verse, and said the branches running over the wall was neither more nor less than the progeny of Joseph leaving their own and coming to this country! He went into a detail of the reasons which induced him to join this people-that on account of so many sects being in the world, and the discrepancies in their opinions, he became sceptical—that hearing of these people in July last, he joined himself to them, believing them to constitute the true Church-and that he came this way to meet a convocation of elders in Jackson county, Missouri, which is to be their New Jerusalem, but was disappointed in not seeing them there. He maisted on the Bible being joined with his book, by quoting the 16th and 17th verses of the 37th chapter of Ezekiel, and comparing the Bible and Mormon's book to the two sticks there spoken of. We thought this part of his subject too ludicrous to be refuted by any man in his right mind. We cannot now enter into the merits of his discourse, nor should we have given this hastily written sketch, had we not been requested to say something on the subject. Some of these men may be sincere, but does this prove they are in the right? The worshippers of Juggernaut are sincere, or they would not sacrifice their lives by throwing themselves under the wheels of its life-destroying car.

AN IRISH PEASANT'S CABIN. The following description of an Irish cabin is extracted from an interesting little volume, entitled " Notes of a Journey in the North of Ireland, in the Summer of

"It began to rain while we were look ing at the castle, and we were glad to find shelter in the squalid interior of an Irish cabin. Its inmates were a young woman apparently under thirty years of age, and four fine children, all very ill clothed; yet there was a gentleness and modesty in the woman's deportment that gave an indescribable interest and decency to her appearance, even in the midst of penury and rags. A suffocating pull of smoke met us at the door; but the house had a chimney. or rather an outlet for the smoke, about a foot high, the common standard. When the wind is in a particular quarter, the chimney answers its purpose; at other times, what the house will not contain finds exit at the door. What a providential assistance is the turf of this island to these poor people: they could not exist in this terrible smake, if it proceeded from coal

The fire were characteristic hearths fough stones placed in front prevente

the solid rock. A pot of potatoes hung over the fire; and the children were devouring fresh oysters from the Swilly. I took an inventory of the furniture, which I shall insert here, as a help to memory, viz. a stool, a broken chair, a nice little dresser, a porringer, a kettle, a salt-cellar, a lew broken plates, the pot on the fire, a pewter washing dish upon the floor, a cradle containing a straw bed, and a misera-Then there was the parlor to be looked at-the parlor!-think of the sound. This select apartment contained even more smoke than did the house. A hedstend, with appendages corresponding with those of the cradle, was its only furniness of the habitation, unless it was the quiet and easy hospitality of its mistress, who opened oysters for us with much good will; and when she had done her best to make us comfortable, she washed her feet in the pewter dish before us. This may be considered a rather indecent action; and in that enlightened and prosperous land, where unshod feet are deemed disgraceful; it would be an unpardonable breach of decorum; but here it is as simole and natural a inovement, as that of placing a pot of potatoes on the fire, or any other every day affair; consequently, ustom tenders it not only blameless, but toper: and in my opinion, nothing so fuldevelopes the native good breeding of a emale in the lower ranks of life, as the eing able to go on without bustle or perplexity with the common employments of her station, particularly if, at the same time, she is not unmindful of those little attentions which are in every one's power. however poor, to make a transient guest comfortable. It was not without some difficulty this poor woman was prevailed upon to receive a trifling pecumary reward for her hospitality."

Novel application of electricity, or a new eay to pay old debts. A certain physician vho possessed a powerful electrical machine, discovered a sheriff making rapid trides towards his house; and suspecting rom circumstances that he had some deagus on his personal liberties, the worthy M. D. made preparations accordingly to ward off the anticipated attack. Attaching a conductor (from his electrical apparatus) to the knocker on the front of the door, he then charged the machine to a very high degree, and waited the result. The steps which ascended the front door had an elevation of fourteen feet. Clothed in all the importance of the law, the sheriff ascended, and with a firm grasp seized the fatal knocker. Instantly he found himself at the bottom of the steps .- After having recovered in some measure from a blow given by an invisible power, and having offected his scattered writs and executions, together with his sences, he a made second attempt, wondering at this strange manner of paying debts. - Meanwhile the doctor had charged the faithful conductor. No sooner had the Sheriff again touched the fatal knocker, than he found himself twelve feet nearer the centre of the earth a second time. Remembering the old adage, "beware of the third time," he immediately quittad the premies, leaving the doctor in full possession of the castle he had so defended.

Henry IV. of France, being out one day on a hunting match, lost his party and was riding alone. Observing a country fellow standing upon a gate, apparently on the watch, he asked him what he was looking or. " I'se come here (said he) to zee the " Get up behind me (replied the momarch,) and I will soon conduct you to the place where you may see him." Hodge, without any scruple, mounted; but as they were riding along he put this sagacious me he's got a power of lords wi' um, how may a body tell which is he?" The King told him that he would be able to distingush him by seeing that all his attendents took off their hats, while the king remained covered. Soon after, they joined the hunt, when all the circle, as may well be expected, were greatly surprised to see the king so oddly attended. When they were arrived, his majesty, turning to the clown, asked him if he could tell which was the "I dont know, (answered he,) but faith it must be one of us two, for we've both got our hats on."

Liverpool Salt for Butter. This salt presents a beautiful appearance to the ye, -has a powdery form and its color is of snowy whiteness. These qualities are very inviting to purchasers who are not particularly acquainted with its character. The Liverpool, or blown salt is prepared on the Western borders of England by boiling sea-water or salt spring water, satcrated with the rock salt of Norwich, in large, shallow, iron pans. It contains a mixture of foreign ingredients technically called slack and bittern which unite with the salt, and render it unfit for use, except for culinary purposes. It is not used by the people in the neighborhood of Liverpool, either in preserving beef, pork, or utter which is designed to be kept any length of time. If butter is packed down with this salt, it is very hable to become rancid, soft and gluey and otherwise much debased in its quality, so that in a few weeks it loses its agreeable taste and odour and is unfit for the table. Instead of using the Liverpool salt, as is now too generally the practice, our farmers would receive a much higher compensation for their expense and labor in making butter, if they would prepare it with the coarse Turk's I land salt, which should be purified of all data foreign ingredients by washing it, having encroaching too far upon the floor, which it thoroughly dried and ground in a clean

however, was imperishable enough, being mill. It should be used in the proportion of about six pounds to every hundred weight of butter. Last week, a gentleman who lives 40 miles from Portsmouth brought 400 pounds of butter into our market. It was made with Liverpool salt. On inspection, it was found to rank with No. 3 butter, and he obtained only eight dollars per hundred; whereas, prime butter was then quick at twelve dollars and a half. We have known of several other instances of the same kind within a short time. Thousands of dollars are lost to the farmers of New Hampshire every year in consequence of the inferior quality of their buter, which inferiority is to be attributed in part, though not altogether, to the use of Liverpool salt in its manufacture. - State Herald.

> Not long ago, Carmichael the ventriloquist was performing to crowded houses in Haddington, and one day he stopped a woman on the streets, who had an infant in her arms, patted and praised its bonnie baby cheek, and slyly inquired whether it could speak? Speak! my certy! did ye over hear a bairn speak at five months, and hadna first been changed by the fairies? Mine's nae wan thriven yet an can tak nae scaith ony way, as laug's I keep the Bible aneath the cod? This was too good an opportunity to be lost; and unmediately a voice, small, shrill and sweet as the single-stringed notes, of Paganim, or Toneny Puck's, when his throat with fiddle strings was fined-exclaimed, Ah, mother, what a fee! ye ken I can speak well enough, if ye wad let me, and ye ken hoo ye feared me when I tell'd tather about the glass o'wisky." The woman looked dumb founded, as she well might, and after muttering "Preserve us! preserve us! the man's a warlock, and has witched the wean," crossed the street, and disappeared as fast as her trembling limbs could carry her. On another occasion Mr. Carmichael was seated on the top of a coach, in company with various other passengers, one of whom, at some point of the journey, in crossing over the front seat, happened to stumble on a large bag. For this faux paux he suffered severely, and jumped as nimbly as if a serpent had stung him, when he heard a voice wailing forth, "Oh dear! oh, dear, ye're trampling, I tell ye, on my leg." From his looks as well as words, it was obvious the man believed he had hurt a child; but a sailor who was present said it was only a kitten imitating sounds; while a third party, who knew something of Carmichael's art, declared it was neither, but merely a ventriloquist. "A what?" said the honest tar, again completely out of his reckoning; and after a few moment's cogitation, begged them to open the bag, and let him look at it, never having heard of such a beast before? - Dumfries Courier.

Different methods of improving in knowledge. - There are five eminent means or methods, whereby the mind is improved in knowledge, and these are-observation, reading, instruction by lectures, conversation, and meditation; the last of which is in a more peculiar manner called study Each of these five methods has its peculiar advantages, by which it materially assists the others, and its peculiar defects, which need to be supplied by the assistance of the rest. Reading maketh a full man, conference a ready man, and, writing an exact

The new sect of the St. Simomens is making great progress in Paris. They preach the perfectibility of human nature, and avow their intention to remodel society altogether. When they have established their church upon a firm foundation, they intend to abolish all hereditary rights, and to divide mankind into three classes-the learned, the ingenious, and the laborious. In one or other of these classes, Nature, say they, has placed every man, and we will assign him his place.

Profession of the Law .- An elegant writer says, -- when I look back upon the history of my own country, or search the records of those which are no more, I rejoice that the most elegant ornaments of the one, and the noblest ornaments of the other, are to be found in the frame of those men who have studied the laws, and directed the jurisprudence of their respective nations."

Not Slow .- The editors of the New York Courier and Enquirer ask 'a little indulgence' of those subscribers who receive their paper at a late hour, until their press is finished, which will work twentythree hundred sheets per hour.

Several persons have lately been poi soned in New York, from eating a small species of mackerel. Their skin became flushed, and soon assumed the color of mahogany. Some vomited and others were assisted by physicians, so that no deaths occurred.

The rising of the Volcanic Island in the Mediterranean caused such earthquakes at Sciacco, Sicily, that the inhabitants abandoned the place, apprehending it

The N Y. Journal of Commerce says, Never, before, in any one year, had we such an accession of beautiful ships, as during the present year. Never did they sail so cheaply-never so swiftly.

The Kingston Jamaica Chronicle twits the Courant for 'appearing in a full suit of American types.'

Singing Books.

HANDEL and HAYDEN, Bridgewater Collection, Stoughton Collection, and other Singing Books of the latest editions, for sale at Boston price, at P. SHELDON'S Bookstore.

Nov. 9.

New-England Magazine.

WiE subscribers published, on the tast day of July, the first number of a periodical work, entitled the The first number of a periodical work, entitled the NEW-ENGLAND MAGAZINE, to be continued monthly and published on the first day of the month. Price Five DOLLARS.

The readers of the New-England Magazine will period.

The readers of the New-England Magazine will per-ceive that it is arranged on a pian somewhat different from that of any poriodical work now published in the United States. It does not consequently, assume to be a rival to any existing publication. It is intended to occupy a station in the ranks of American periodicals, which seemed to be vacant, and to ask for no other por-tion of the popular favor than it may be thought to dendent of all its cotemporaries.

serve, independent of all its cotemporaries. We make no promises of improvement; but we entertain hopes, that as the New England Magazine shall increase in age, it may go on "from strength to increase in age, it may go on "from streng strength," tell it shall attain a vigorous manho Gentlemen of education and talent, whose hames we do not feel at fiberty to make public, some who have already enjoined the voluntary approbation of the public in its fullest fruition, have engaged to become contributors. On the fulliment of these engagements we place the most perfect reliance, and such fulfiment will enable us to select for future numbers, from a much more copious sapply of materials. Contributions of contributions of a superior of the contributions of contributions and contributions of contributions of contributions of contributions of contributions of contributions and contributions of contri original papers are solicited-not gratuitously-fo inted to pay for those which we publish, and, of hand to receive, on such

we may deem unsuitable to our purpose.

In the second department of the Magazine, entitled Monthly Record, there will be foun I, besides copious notices of recent publications, political and statistical notices, believed to be worthy of preservation, and useful for reference in a form more convenient than that of a common newspaper. A selection of interesting facts which it is not convenient to arrange under descriptive heads, are thrown promiscuously together, under the general title of Miscellanies. These articles are derived, mainly, from the newspapers and other journabs; sources, which, being open to all, are not aften quo-ted, nor always known. If any credit be due to this portion of the Magazine, and it is believed that it will not be thought useless by readers in general, it amounts to no more than the praise which industry may always claim for having been a gatherer of scraps and fragments, and placing them where they may be found when called for. The Literary Notices are prepared expressly for this work, and are intended to afford a glance at our correct national literature, without assuming the form of claborate criticism, or animars. suming the form of elaborate criticism, or aiming at

the authoritative dignity of a quarterly review.

The work may be seen, at the bookstores of the Agents, where subscriptions will be received. J. T. & E. BUCKINGHAM.

Agents, where subscriptons with the received.

J. T. & E. BUCKINGHAM.

Boston, July, 1831.

Subscriptions received by P. Sheldon, Gardiner.

CONTENTS OF NO 5.

Original papers.—Philology, by Dr. N. Webster;
Letters from Ohio, No. 2; From the MSS, of a Traveler in the East, No. 5; Lines on reading an unpublished Poem, by Dr. Drake; Extract from the Jewish Convert; Literary Portraits, No. 2. Wm. C. Bryant;
Memoranda, by a Man of Letters, No. 1; The Commencement at Yale College; Literary and Intellectual Statistics; To Sleep; The Autocrat of the Breakfast Table; Sonnet; Looking Backward; My Aunt;
A Voice from Mount Auburn.

A Voice from Mount Auburn.
MONTHLY RECORD. Politics and Statistics.—
United States, Maine, New Hampshire, Vermont,
Massachusetts, Connecticut, New York, New Jersey. LITERARY NOTICES. Autobiography of Sir Wal-er Scott; Remains of the Rev. Edmund D. Griffin; Precedents of Indictments; A. Discourse on the Phi-osophy of Analogy, by Francis Wayland, D. D.; Inaugural Discourse, by Professor Follen; Annals of Vryon County, by William W. Campbell; A Treatise on Fever, by M. E. Sawyer, M. D.

Universities and Colleges. Miscella-NIES. OBITUARY NOTICES. LITERARY INTEL

NATIONAL OF STATES AND LIQUID INK. In 1818, the manufacturers determined to furnish the American public with Ink Powder and Ink, which should satisfy those who apply it to the most important uses in banks, public offices, schools, &c. and succeded most fully, as the following testimonials will show:

American Bank, Boston, Aug 18, 1831.

Messrs, Mayrand & Noves,
Gentlemen—I have been using your black liquid link in this Bank for 2 years past, and have no hesitation in propagating in superior. in pronouncing it superior to any I have heretofore Respectfully yours, WM. H. ODIORNE, Cashier

Regisler of Deeds' Office. Boston, June, 15, 1830 Messrs Maynago & Noves,

Gentlemen—Baving used your Ink about seven years, I have the pleasure of informing you, that it fully answers my expectations; and from the appearance of the Records in my office, I am satisfied that it is superior to any I have ever used. It flows well and gives a beautiful permanent black.

Yours, respectfully.

Yours, respectfully, HENRY ALLINE.

Cheshire Bank, Keene, N. H. Jan. 1, 1831.

Cheshire Bank, Keene, N. H. Jan. 1, 1831.

Messrs. Maynard & Noyes,
Gentlemen—Yours of Dec. 27, was duly received;
in reply to which I briefly state, that I have used the
Ink Powder manufactured by you, and no other, for
more than ten years last past. I think it makes the
best Ink I ever used, and while the quality remains
pure, I shail not think of looking for any other kind.
Yours, respectfully, N. DANA, Cashier.
Bank of Michigan, Detroit, July 5, 1850.
We have used last, prepared from Messrs Maynard
& Noyes's Ink Powder, for several years past, -d are
quite satisfied with it. It flows easily from the pen,
and has a brilliancy and permanency of color which
are not commonly found in other Ink.
C. C. TROWBRIDGE, Cashier.

BEWARE OF COUNTERFEITS. We are sorry to have to add to the above testime-ials the evidence of Counterfeiters who, by selecting it for imitation, declare their opinion that it stands foremost in commanding a ready and extensive sale. To enable purchasers to distinguish the genuine from the counterfeil and thus protect themselves from the fraud, the manufacturers have adopted a NEW LA-BEL, composed of intermingled colors of black and

For sale by P. SHELDON, Gardiner, and C. SPAULDING, Hallowell.

Notice.

THE subscribers inform their friends and the public that they have formed a connection in business, in Buston, at No. 42 Central Street, under the firm of THOMAS & SHAW, where they offer a general assort-

Dry Goods. Their Goods have been, and probably will be purchased principally at Auction, and will be sold for each or approved credit, as cheap as can be obtained in the city. Sylvanus Thomas will devote his services to their business.

DANIEL THOMAS.

Boston, Oct. 15, 1831. EARL SHAW. 3w . 43 KENNEBEC, ss .- At a Court of Probate, held at Augusta within and for the County of Kennebec, on the twenty fifth day of October, A. D.

WILLIAM II JEWETT, Administrator of the estate of STEPHEN JEWETT, Esq. late of Gardiner in said county, deceased, having presented his second account of administration of the estate of said deceased for allowance:

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer printed at Gardiner, that they may appear at a Probate Court to be held at Augusta may appear at a in said county, on the last Tuesday of November next, at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.

A true copy—Attest: W. EMMONS, Register.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of JOSEPH B. WALI'ON, but of Gardiner, in the county of Mennebec, merchant, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—All persons therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indepted to said estate are requested. tlement; and all indebted to said estate are requested

to make immediate payment to RUFUS GAY, Adm'r. Gardiner, Nov. 8, 1831.

Ever pointed Pencils.
A new supply just received by P. Suzlbox, cheap.

CHRISTIAN PREACHER,

UNIVERSALIST REGISTER, NO sect of Christians is so destitute of Sermons for the use of individuals, fam ties, &c. as ours. Indeed, we know of but one of Universalist Sermons in existence. At time, considering the comparatively small at preachers in the coanexion, there is no den whose benefit is so much concerned in the cof published sermons as the Universalist, by u desire to meet in acknowledged by a desire to meet an acknowledged wal, as yielding to the advice of many of our most deve brethren, the subscriber commenced in January to the publication of Original Sermons in mouthly as bers, printed with a view to binding at the expires of the year. The object was to put into the bank. Universalists one or two new Sermons every as and thus to furnish them with a volume amount of the religious instruction and edification. and thus to furnish them with a volume an suited to the religious instruction and editor common brotherhood. To give as much variety work as possible, the last two pages of the volume tain a statistical Kegister of all events generally the order, with short exposure. esting to the order, with short expositions of texts and other seasonable and interesting in The work has now (October 15th) attains

The work has now (October 15th) attained in hamber; and, as far as we can learn, has been approved and acceptably received amongst the base ren in the different states of the Union-for it can lates more or less in all. These numbers have a tained Sermons by Kev. Messrs. Dean, Kayner, Material Sermons, Loveland, S. R. Smith, Parge, H. Ballat, & Reese, King, Farnsworth, Willis, Le Fevre, Non-Hoskins, bailfur, Cobb and Drew. Two more maders with the complete the present volume.

Hitherto the work has been published at a comish able risk and expense on the part of the publisher.

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able risk and expense on the part of the public risk and an expense which he are not able to without the kind efforts of the of there in its behalf. The circulation for the his year indeed, fully equalled his expectation; but sar, of the subscription list for the next volume, comming in January, 1832, is indispensable. The next lie is satisfied may very easily he seem. he is satisfied may very easily he secured, a Aga and other brends will perform for the publication much of a seasonable brendship as to mention he ject to brethren in their neighborhood and each (without arging, which he does not wish for in case) to procure a few additional names as substract to the base for the work. As they we it went to the base our common cause, and would not be enwing the publisher should be caustice to co even been free to the publication in future, he makes as a there to the pulmentary in making an application to their religious patriorism and friendsing. Any sour out, of the commonwealth of Meine, who said tain ten subscribers, and remit the pay thereto, for tain ten subscribers, and remit the pay therelo, he of extense to the publisher, shart be entitled to be copies of the PREACHER, as long as that maken subscribers continue to receive the work and to compare the terms. Agents and others in diame sale entitled to one copy gratis for every ten subscribe. This distinction is in do on account of the moreer of content of the moreer of content of the state, in the patronage on copies sent out of the State, in the legt that the second gratis copy, allowed to the sent due State, will be disposed of for the benefit of substillar.

to reduce their postage.
The Terms of the work are \$1 per year-payale in all cases in advance, or on the reception of the first No. All letters, containing a remittance of a lan sum than a five dollar note, must come post pair, subscribers are requested to make payment by tife at some good bank in A. England, or on the bank of the B. some good bank in N. England, or on the bank of the U.S. Applications for the work may be made to Ret. T. White transper, Boston; Elitor of the Trumpet, Boston; Elitors of the Religious Inquirer, Hartford; Ret. W. BZLL, Editor of the Watchman, Woodstek, V. Ret. Messrs. SKINSER and GROSH, Editors of the Magazine, Utica, N. Y.; Rev. C. F. Lk Flynn, dirory and Rev. I. D. WILLIAMSON, Albany, Enter of the Gespel Anchor; Rev. L. C. Teop, Editor of the Genius of Liberty, Jamestown, N. Y.; Ret. J. C. WALDO, Editor of the Sentinet, Ciuniman; Ret. & C. THOMAT, Philadelphia; J. FARKER, Est. and Rev. J. B. PITRIN, Richmond, Va.; A. C. REB. Rev. J. B. Pitkin, Richmond, Va.; A. Carra, and Rev. J. B. Pitkin, Richmond, Va.; A. Carra, Esq. P.M. New Orleans; Rev. Walliam A. Drin, Augusta, Me. (Editor of the Christian Intelligeners Gardiner, and the publisher of the Preacher, or the any of the more local AGENTS mentioned in the fill list on the covers. st on the covers.

*** It is particularly desired, that the names of per

for the Preacher should be returned to the publisher by the 15th of December next.

WILLIAM A. DREW.

Augusta, Me. Oct. 15, 1831.

Daily Paper in Augusta. EATON & SEVERANCE propose to pullish daily newspaper in Augusta, during the session of the Legislature, if a sufficient number of subscriber can be obtained, to be called the MAINE DAIL JOURNAL. The Daily Journal will be delived in subscribers every morning at the low price of one de-lar for the session, and will contain the Legislane proceedings for the previous day, together with an ab-

ongressional news, and the foreign and di mestic intelligence of the day.

Daily papers have heretofore been established of in large commercial towns. They depend mainly of a large population to whom they can be delivered only morning or evening without expense of postage. There is no instance, we believe, in this or any olds country, where a daily paper is published in a lost having no larger population than Augusta; but animal as we are to meet the just expectations of the curse of the State and the members of the Legislaner, as have concluded to make the attempt, in the hyperial the citizens of Gardiner, Hallowell and Waterville, a whom we shall easily a state of the concluder. whom we shall offer the paper every morning, all unite in giving us that support which other daily pe

pers find in large commercial towns. It shall be our endeavor to report the proceedings of the Legislature faithfully and impartially, never distorting or misrepresenting the language of p ponents in delate. Indeed we hope to acquire soils reputation for fairness and impartiality in this repet, that all parties shall have confidence in whatever to

may publish of legislative proceedings.

We shall send our daily to all the printers of new papers in the State, trusting they will use a little extensions to procure us that patronage which is necessary

to continue is spublication.

The weekly Journal will be continued as beteined at \$2 a year, and will also contain an account of the proceedings of the Legislature, together with the livest foreign and domestic news.

Absconded.

FROM the subscriber, Oct 18, an indented a tice by the name of CHARLES FROST. about 15 years old, stocky built, large hack eyes and light brown hair. His clothing consisted of a back short jacket, black thick pantaloons and test, a papt hat and thick shoes. All persons are hereby forbide to harbor or trust said Boy; as I will not pay any accounts of his contracting, but will pay FIVE pole.

ALLEN WING of I ayne. N. B. A Boy by the name of Elisha Young, about the age of Frost, went away in company with him.

Almanac's for 1832. Masonic Almanaes for 1832, by the gree, dark
Masonic Almanaes for 1832, by the gree, dark
r single, for sale by
P. SHELDON.

A FEW barrels of superior quality superior Quality superior Quality superior Quality superior Quality superior P. SHELDUN.

CHRISTIAN INTELLIGENCER.

Two dollars per amoun, payable on or before the commencement of each volume, or at the time of selecting, or two dollars and fifty cents if paid withs or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent Twenty-five cents each, will be allowed to any across or other person, procuring new and good subscribers and ten per cent. will be allowed to agents on all so uses collected and forwarded to the publishers, freed expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six goats, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly of dered.

dered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor of perothers, and forwarded by mail, must be sent free.